

THE
After-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, November 24, 1855.

Price One Penny.

"He that Endureth to the End shall be Saved."

It is not an uncommon thing to see a person embrace the Gospel, rejoice in its light and power and blessings, for a time run well in the race for eternal life and exaltation, and bid fair to become a pillar in the Church, or at least a faithful member of the same. But by and bye we look again for this person, and we behold him growing lukewarm or cold in the work, or perhaps he has already turned again to the beggarly elements of the world, like as a sow that is washed returns to her wallowing in the mire. Something has met him and has turned his heart from the truth. Peradventure the day of trial has been too long, or too severe, or some brother or sister has offended him, or the cares of the world have overgrown the good seed, or the deceitfulness of riches have choked the word, or some doctrine that he cannot understand has been enunciated in Zion. At all events, something has transpired that he cannot overcome, that he cannot endure, and consequently he has succumbed to the obstacle, and made shipwreck of faith and a good conscience.

In the first place no one should enter the Church with other than a fixed determination, by God's help, to endure to the end—to follow the truth through evil report and through good report, regardless alike of the deceitfulness of false

friends, the persecution of open enemies, the labours and difficulties of the journey, and the erroneous traditions which a Gentile education has instilled into the mind from the earliest infancy. If the life and immortality brought to light by the Gospel are worth anything they are worth everything. No sacrifice is too great, no exertions are too arduous to be made for the exaltation in view. With the transcendent blessings held out for the faithful, we cannot be surprised that the Almighty should permit the candidates therefor to be tried to the utmost, that it may be manifest to all the world that His rewards are bestowed according to faithfulness. Integrity is so seldom made the test of fitness and worth in the world, that it is really comforting to realize that the Lord's ways are not as man's ways in this particular. Then we should rejoice and not repine at the dispensations of Providence to us-ward, knowing that every trial we overcome will but prove more incontestably our worth, and that every particle of dross will be separated from us by the intense heat of the refiner's fire. Moreover, we need be under no fear that we shall be overwhelmed in the day of trouble or privation, for, if we hold our heads above and our arms under the water—if we exert our faith and energies, instead of lifting

up our hands in despair, in every emergency God will provide a way of escape. The trial of our faith and virtue is exceedingly precious in His sight—He watches with no slight interest to see how His children conduct themselves when put to the test and tried to the quick. Though not seen by them, yet He is near at hand to help, and does not forget them. If there is joy in heaven over a repentant sinner, surely when a soul triumphantly abides the day of fiery trial or withering privation there is also great rejoicing in celestial worlds.

No Saint should be surprised or offended because new doctrines are occasionally promulgated by the authorities of the Church. It is characteristic of the sectarian to have one stereotyped set of doctrines from age to age, to add to which is considered blasphemy. Non-progression is a leading feature of the state of knowledge in the sectarian world. It is the boast of professing Christians that their Scriptures are concluded and their creeds are complete, and consequently that all additions to either are the suggestions of Satan. The course of such characters in reference to new truths is plain enough—all must be rejected uniformly, without examination or hearing. But such is not the practice of the Saints. They believe that they have not yet attained to all truth, that there is an infinitude of truth before them, that it is their privilege to receive line upon line and precept upon precept, by the revelations of the Almighty and the inspirations of the Holy Ghost. And if there is so much unrevealed, to learn which the Saints are eligible in due time and place, they may expect to have presented before them ever and anon, through the proper channel, many things before unknown to them, and very probably many that will come in direct contact with the notions instilled by a Gentile education. But how unwise, for those who profess to be Saints, to turn out of the way at a new doctrine, because they cannot see at once all the whys and wherefores of the same, nor its special relation to other doctrines which have been previously revealed and received! Truth cleaves to truth, and if the Saints will be careful to cherish the whisperings of the Spirit of truth in their daily walk, every new truth which the Lord reveals to His people will in its order and place and time appear simple,

natural, and self-evident. Those who cannot receive the truths of revelation as fast as they are manifest may rest assured that the failing is all on their own side—they are infants in the work, and have need of milk instead of strong meat. But let not such turn aside in despair because they cannot immediately understand every doctrine presented to them. Let them rather live in accordance with what they can understand, putting the hard things on the shelf awhile, and by and bye they will be able to comprehend them perfectly. If a child cannot eat the strong meat presented to it, it should not for that refuse all food. The schoolboy wisely leaves the more advanced arithmetical questions until he has conquered the simpler ones. So should the Saints act. Step by step they should ascend the great ladder of celestial knowledge till they arrive at the top, if there is a top. At all events by pursuing this simple practice they will never stumble, but by their endurance will save themselves all the time.

With regard to persecutions, whether from professing friends or undisguised enemies, they are inseparably connected with the Saints, and will be until wickedness is swept away from the earth, and righteousness covers the land. Persecutions are things to be expected, and no Saint is justified in giving way before them, for the Lord has promised that "as your day your strength shall be." No persecution has ever befallen the Saints that has not proved a blessing to them, and that has not magnified them in the eyes of their enemies. The faltering are almost ever filled with trouble, so it is not to be wondered at that they faint in the day of persecution. But those who are determined to endure to the end will certainly be saved. And it is a little matter to them to endure the scoffs of the wicked, or even to suffer hardships and pain from their hands, for at such times the Holy Spirit of God is poured out more abundantly upon His people, causing them to fear not, but to rejoice in tribulation, assuring them that these light afflictions, which are but for a moment, will work out for them a far more exceeding and eternal weight of glory, while at the same time they seal the condemnation of those who are the guilty cause of them.

There are probably many Saints in these lands who have been members of the Church a considerable number of

years, have borne the burden and heat of the day amid poverty and affliction, have patiently, laboriously, and diligently exerted their humble talents and energies to advance the great work of God in this part of His vineyard, yet whose day of deliverance has not yet arrived. Some such may consequently feel almost like giving up the race in despair. But no, let not that be the case. It is a long night which is not broken by the cheering beams of the morning sun. And we say to the patient and diligent and faithful poor Saints, in regard to their deliverance from Babylon, as well as to their salvation and exaltation in the kingdom of God, "he that endureth to the end shall be saved." There is not a poor Saint in Europe, who remains faithful to his God, but what will, unless taken by death, be eventually redeemed temporally—gathered from the wicked nations, for the faith of Zion is pledged for his deliverance. The Poet truly says—

Rejoice, rejoice, O Israel!
And let your joys abound,
The voice of God shall reach you
Wherever you are found,
And call you back from bondage,
That you may sing His praise,
In Zion and Jerusalem,
In these the latter days.

Who knows the purpose of the Lord, for He undoubtedly has a purpose, in not delivering His poor people sooner? The harvest is ripe, the labourers are few, the land of Zion is ready for the occupation of the Saints, for it spreads out its broad acres invitingly before them, the Lord is ready with an abundance of blessings to pour out upon His people, the Lamanites are waiting to be taught the arts and sciences and the principles of salvation, and to participate in the blessings of the new and everlasting covenant, yet there are hundreds and thousands of Saints in Europe, most of them kept here solely by reason of their poverty. Why are not means put into their possession so that they can gather to Zion? Has the Lord failed to remember them? Does He give no heed to their cries for deliverance? Or has He forgotten to be gracious? Why are they left in Babylon from year to year? Is there not a cause? Undoubtedly there is. We can divine several tolerably strong reasons why many poor Saints have not been delivered sooner.

"Save yourselves from this untoward

generation," said the Apostle Peter. And this same injunction is laid upon the Saints in the present day. Save yourselves from Babylon. Make every exertion, use every lawful means, strain every nerve to deliver yourselves from the present untoward, crooked, and perverse generation. Set your own shoulder to the wheel, then peradventure the Lord will listen to your prayers with more immediate attention, and answer them with greater promptitude. "The Lord helps those who help themselves."

Then, again, have the rich exerted themselves and used the means God has blessed them with to help gather the poor? Or are they hiding their talents and means in the earth, or in some Gentile business that has not the remotest connexion with, or influence for, the gathering of Israel? How can we expect the Lord to stretch forth His hand to save His people, when they have the means to save themselves, but do not take that advantage of them? "Man's extremity is God's opportunity." "His strength is made perfect in our weakness." While there are those among the Saints who are powerful in means, but do not exert that power, how can we expect the Lord to exert His strength to deliver His people? He is perfectly willing that the rich Saints should have the privilege of delivering the poor, if they will embrace it. May not the backwardness of the rich be one reason why more of the poor have not been gathered to Zion? We leave those who are blessed with the unrighteous mammon to answer.

Furthermore, are the poor Saints quite sure that they have suffered privation sufficiently to enable them to duly appreciate and respect the blessings that would be placed within their reach were they immediately taken home to Zion? Or would they when there "wax fat and kick," and turn round in ingratitude to their saviours? Perhaps the unwise and painful conduct of some of the poor in this particular has cooled the ardour of their richer brethren in stretching their arms out to save scattered Israel. May not this be another reason why many poor have been left ungathered to the present moment? Though far be it from us to say that all the poor who are not gathered would prove ungrateful if they were. No, brethren and sisters, we hope better things of you. Yet it must needs be that the innocent

suffer with the guilty, to the end that the innocent may have special claim for after favour, that the punishment of the guilty may be intensified by the remorseful thought that they have been the cause of much suffering to those who have not deserved it, and, furthermore, that the faithful may gain a greater moral ascendancy over the unfaithful, for those who have been wronged have a moral claim to the services of those who have wronged them, until full restitution be made, if it ever can be made.

But whatever cause or causes may have hindered the gathering of the poor Saints hitherto, we would earnestly exhort them to live diligently in the faith and spirit of their calling, and their deliverance shall assuredly come. "He that endureth to the end shall be saved" from the nations and brought to Zion with songs of gladness and rejoicing, and with a mighty hand, and for all that he has endured shall he receive more abundantly, and sweet indeed will the blessings of Zion be to him after his dreary and

lengthened sojourn in the midst of wickedness. For eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive the things which the Lord hath laid up for the righteous who patiently and faithfully endure to the end.

One word more. From this time forth let all Saints who may be helped to Zion be very careful not to forget the rock from whence they were hewn, nor the hole of the pit from whence they were digged, for their forgetfulness may affect not only their own salvation and that of their posterity, but the deliverance of thousands of the poor Saints who may be left in the nations. Thus the ingratitude of the poor who are assisted to gather is a weighty matter, and will have eternal influences on a vast number of scattered Israel. Let the Saints be sure, in the day of their deliverance, that they forget not the Lord, nor His great mercies to them, nor their poor brethren who are left to struggle for a time longer in Babylonish bondage.

History of Joseph Smith.

(Continued from page 712.)

Friday, 17th.

[April, 1840.]

Preston, England, April 17th, 1840.

To the Saints in the United States of America: For the comfort of the Church in general, in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country.

The work of the Lord is progressing here, and has been ever since Elders Orson Hyde and H. C. Kimball left this country. According to the account that the Elders give of their labours, there have been about eight or nine hundred persons baptized since they left. The Gospel is spreading, the devils are roaring. As nigh as I can learn, the priests are howling, the tares are binding up, the wheat is gathering, nations are trembling, and kingdoms tottering; "mens' hearts failing them for fear, and for looking for those things that are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy.

The hearts of the wicked do wax worse and worse, deceiving and being deceived.

But I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our Conferences below.

After a long and tedious journey of 23 days on the water, we landed in Liverpool. Elders H. C. Kimball, P. P. Pratt, O. Pratt, G. A. Smith, R. Hedlock, and myself were in company. We rejoiced in the Lord, and when we cast our minds upon the Saints in that country, we could, by faith, participate in their joys, realizing they were met in Conference, it being the 6th day of April. We soon found a room that we could have to ourselves, which made our solemn assembly glorious. We blest each other and prepared for our labour. The next day we found Elder Taylor in the city. There had been about thirty baptized. On Wednesday went to Preston; met with the Church on Sunday, and bore testimony of the things the

Lord is doing in these last days. President Joseph Fielding gave out an appointment for a Conference for the Church on Wednesday, the 15th.

At a Council of the Twelve, held in Preston, England, on the 15th of April, 1840, it being the 9th day of the 1st month of the 11th year of the rise of the Church of Jesus Christ, Elders Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, and George A. Smith being present, Elder Brigham Young was called to preside, and Elder John Taylor chosen Secretary.

The Council was opened by prayer by Elder B. Young. Elder Willard Richards was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous voice, according to previous revelation. Elder Brigham Young was unanimously chosen as the standing President of the Twelve.

Resolved, That he who acts as the Secretary of the Quorum, shall prepare the minutes of the Conferences of the Quorum, and deposit them in the hands of the President for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve to send for more if he think proper. Conference adjourned. Benediction by Elder Kimball.

At a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th April, 1840, President Joseph Fielding called upon Elder Kimball to preside, and Elder William Clayton was chosen clerk, it being the 10th day of the 1st month of the 11th year of the rise of the Church.

The meeting was opened by singing, and prayer by Elder Kimball. Elder Kimball then called upon the Elders to represent the different Branches of the Church. Elder Joseph Fielding represented the Church in Preston, consisting of about three hundred members, 7 Elders, 8 Priests, 6 Teachers, and 2 Deacons. Elder Snelling represented the Church in Penwortham, consisting of 78 members, 3 Elders, 1 Priest, 7 Teachers, 1 Deacon. Elder William Garner represented the Church at Longton, consisting of 61 members, 2 Elders, 4 Priests, 2 Teachers. Joseph Jackson represented the Church at Southport, consisting of 50 members, 1 Priest, and 1 Teacher. Elder John Moon represented the Church at Dunbury Lane, and neighbourhood, members generally in good standing, consisting of 64 members, 1 Elder, 2 Priests, 3 Teachers. Richard Benson represented the Church at Hunter's

Hill and neighbourhood, consisting of 17 members, 1 Elder, 1 Priest, 1 Teacher.

Elder Amos Fielding represented the Church at Bolton, consisting of 60 members, 1 Elder, 2 Priests, 2 Teachers. Elder Amos Fielding represented the Church at Heskin, consisting of 3 members, 1 Elder. Elder Amos Fielding represented the Church at Radcliffe, consisting of 10 members. Elder Whitnall represented the Church at Whittle, consisting of 18 members, 1 Elder, 4 Priests. Elder Francis Clark represented the Church at Ribchester, consisting of 25 members, 2 Elders, 1 Priest. Elder Thomas Richardson represented the Church at Burnley, consisting of 24 members, generally in good standing, 1 Priest, 1 Teacher. Elder Francis Moon represented the Church at Blackburn, consisting of 15 members, 1 Priest. Elder James Smithies represented the Church at Chardgley and Thornley, consisting of 29 members, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Prest John Ellison represented the Church at Waddington, consisting of 50 members, 2 Priests, 2 Teachers, 1 Deacon. Elder Thomas Smith represented the Church at Clitheroe, consisting of 27 members, 1 Elder, 3 Priests. Elder Thomas Smith represented the Church at Chatham, consisting of 84 members, 1 Elder, 2 Priests, 2 Teachers, 1 Deacon. Elder Thomas Smith represented the Church at Downham, consisting of 20 members, 1 Teacher, 1 Deacon.

Elder Thomas Smith represented the Church at Grindleton, consisting of 5 members. Elder William Clayton represented the Church at Manchester, consisting of 240 members, 3 Elders, 6 Priests, 4 Teachers, 1 Deacon. Elder William Clayton represented the Church at Stockport, consisting of 40 members, 1 Priest, 2 Teachers, 1 Deacon. Elder William Clayton represented the Church at Plover and Macclesfield, consisting of 30 members, 3 Priests. Elder William Clayton represented the Church at Duckinsfield, consisting of 30 members, 1 Priest. Elder William Clayton represented the Church at Altrincham, consisting of 3 members, 1 Priest, 1 Teacher. Elder William Clayton represented the Church at Middlewich, consisting of 6 members.

Elder David Wilkins represented the Church at Burn and Elton, consisting of 12 members. Elder Wilford Woodruff represented the Church in the Potteries, consisting of 101 members, 1 Elder, 2 Priests, 4 Teachers, 1 Deacon. Elder Wilford Woodruff represented the Church at Hanfordshire, consisting of 160 members, 1 Elder, 2 Priests, about forty of them were Elder John Taylor represented the Church at Methodist preachers of the United Brethren.

at Liverpool, consisting of 28 members. Elder Joseph Fielding represented the Church at Alston, Cumberland, consisting of 40 members, two Elders, 2 Priests, 2 Teachers. Elder Willard Richards represented the Church at Brampton, consisting of 30 members, 1 Elder, 1 Priest. Elder Willard Richards represented the Church at Bedford, consisting of 40 members, 1 Elder, 1 Priest. Elder Willard Richards represented the Church at Scotland, consisting of 21 members, 3 Elders.

The meeting was then adjourned for one hour. The Conference again assembled at half-past one o'clock. Meeting opened by prayer, and business commenced.

Elder John Moon represented the Church at Layland Moss, consisting of 6 members, 1 Priest.

Elder Willard Richards having been previously ordained into the Quorum of the Twelve, according to previous revelation it was moved by Elder Young, and seconded by Elder Taylor, that Elder Hyrum Clark be appointed as a Counsellor to Elder Fielding, in the place of Elder Richards; carried unanimously.

Moved by Elder Fielding, seconded by Elder Young, that a Hymn Book should be published; carried. Moved and seconded, that the publishing of the Hymn Book shall be done by the direction of the Twelve; carried.

Moved and seconded that a monthly periodical shall be published, under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

Moved and seconded that brother John Blizard, of Samsbury, be ordained to the office of a Priest; carried.

Moved and seconded that brother James Corbridge, of Thornley, be ordained to the office of Priest; carried.

Elder Kimball then laid before the Conference the importance and propriety of ordaining a Patriarch to bestow Patriarchal blessings on the fatherless, &c.; referred to the Twelve, whose business it is to select one, and ordain him according to the directions of the Spirit.

After various remarks and addresses given by the Elders, President Fielding and his Counsellors proceeded to ordain brothers Blizard and Corbridge to their offices, as stated above.

Elder Kimball then called upon the Clerk to read over the minutes of the Conference, which being done, they were received by the unanimous voice of the Conference.

Moved by Elder Young, and seconded by Elder P. P. Pratt, that this Conference be adjourned until the 6th of July next, to be

held in Preston, at 10 o'clock, a.m.; carried. Meeting then adjourned.

H. O. KIMBALL, President.

WM. CLAYTON, Clerk.

The Council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th.

Moved by Elder Young, seconded by Elder Taylor, that Elder P. P. Pratt be chosen as the editor of the monthly periodical for the Church.

Moved by Elder Kimball, seconded by P. P. Pratt, that a committee of three be appointed to make a selection of hymns.

Moved by Elder Orson Pratt, and seconded by Elder Wilford Woodruff, that Elders Brigham Young, Parley P. Pratt, and John Taylor form the committee for that purpose.

Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper or periodical be the "Latter-day Saints' Millennial Star."

Moved by Elder Brigham Young, seconded by Elder Orson Pratt, that the size of the paper, its plan, and price be left at the disposal of the editor.

Moved by Elder Brigham Young, seconded by Elder H. C. Kimball, that the Saints receive a recommendation to the Church in America to move in small or large bodies, inasmuch as they desire to emigrate to that new country.

Moved by Elder Brigham Young, seconded by P. P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quick as possible.

Moved by Elder Woodruff, seconded by Elder Richards, that Elders B. Young, H. C. Kimball, and P. P. Pratt be the committee to secure the copyright.

Moved by Elder H. C. Kimball, and seconded by Elder W. Richards, that Elder Peter Melling be ordained an evangelical minister in Preston.

Moved by Elder H. C. Kimball, that the Twelve meet here on the 6th of July next; seconded by Elder W. Woodruff; and carried.

Moved by Elder W. Richards, and seconded by Elder W. Woodruff, that the editor of the periodical keep an account of all the receipts and expenditures connected with the printing, general expenses, &c., and the books at all times be open for the inspection of the Council. The above resolutions were unanimously adopted. The Conference closed by prayer.

JOHN TAYLOR, Clerk.

To President Joseph Smith and Counsellors.

Dear Brethren—You no doubt will have the perusal of this letter, and minutes of our Conferences; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair, that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and His will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion, and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favour of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever,

BRIGHAM YOUNG.

April 17th. This day the Twelve blessed and drank a bottle of wine at Penwortham, made by mother Moon forty years before. Held a Council at her house in the evening, and ordained Peter Melling, Patriarch.

The following is the aggregate number of Churches, official and private members represented at the above Conferences, held in Preston, England. Elders, 36; Priests, 54; Teachers, 36; Deacons, 11; members, 1,686; all contained in 34 Branches.

Saturday, 18th. Elders Young, Woodruff, and George A. Smith went to Burslem, and Elders Kimball and Richards to Chaldley.

Sunday, 19th. The High Council voted to meet at my office every Saturday at two in the afternoon.

Monday, 20th. Elders Young and Woodruff went to Wolverhampton. About this time Elder Orson Pratt went to Edinburgh, Scotland. Elder Taylor returned to Liverpool.

Tuesday, 21st.

Post Office Department, Appointment Office, 21st April, 1840.

Sir—I have the honour to inform you,

that the Post Master General has this day changed the name of the Post Office at Commerce, Hancock County, Illinois, to "Nauvoo," and appointed George W. Robinson Postmaster thereof.

Very respectfully,

Your obedient servant,

ROBERT JOHNSTONE,

2nd Assistant Postmaster General.

To the Hon. R. M. Young, U. S. Senate.

Elders Yeung and Woodruff visited the old Cathedral at Worcester on their way to Ledbury, where they arrived this night.

Wednesday, 22nd.

Washington City, April 22, 1840.

Dear Sir—After your departure from this city, I received, under cover from the Reverend Sidney Rigdon, the petition mentioned by you, for the appointment of George W. Robinson as Postmaster at Commerce. This petition I laid before the Honourable Robert Johnstone, Second Assistant Postmaster General, who has appointed Mr. Robinson as requested.

We found, on an examination of the papers, and a letter from Dr. Galland, that there was a request that the name of the Post Office should be changed to that of Nauvoo, a Hebrew term, signifying a beautiful place. Mr. Johnstone, at my instance, has changed the name accordingly, in the supposition that it would be agreeable to the citizens concerned. Will you please advise with the Rev. Joseph Smith and others most immediately interested, and if the change of the name to Nauvoo should not be acceptable, it can on application be restored to that of Commerce.

I received a letter from Malcolm McGregor, Esq., Postmaster at Carthage, a few days ago, in which he urges the necessity of having the mail carried twice a week between Carthage and Nauvoo, and expresses the opinion that the additional expenses would not exceed one hundred and fifty dollars, as the mail is carried on horseback. I have brought the subject before the proper department as requested by Mr. McGregor, and hope to be able to succeed; although the Post Office Department, owing to pecuniary embarrassments, is not in a situation to extend facilities at the present time.

Please present my respects to Mr. Smith, and accept for yourself my kindest regards,

Very respectfully, &c.,

RICHARD M. YOUNG.

To Judge E. Higbee.

Elders Young and Woodruff organized

a Branch of the Church at Freoma Hill, Herefordshire.

Thursday, 23rd. Elders Kimball and Richards returned to Preston. Elder Young visited at Moor Ends Cross, and 24th preached at Malvern Hill. Elder Kimball went to Eccleston and continued some days visiting the Churches around Preston.

Saturday, 25th. Elder Richards went to Manchester, found the Prospectus ready for the *Millennial Star*. Elder Young returned to Freoma Hill, and staid at brother John Benbow's till the 30th, preaching, and writing letters to his friends in America.

Wednesday, 29th. Elders Hyde and Page were at Quincy, Illinois.

Elder Woodruff wrote as follows—

Ledbury, Herefordshire, England, April 29, 1840.

Elders E. Robinson and D. C. Smith.

Brethren—As Elder Young is writing, I am privileged with a space of a few lines: knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the ministry of God and my labours.

Since I last wrote you, (I wrote you a lengthy letter, dated Feb. 27, in which I gave you an account of my travels, voyage, and labours, from the time I left Montrose unto the date of my letter, which I trust you have received,) I continued labouring in Herefordshire until the first of March, when I felt it to be the will of the Lord that I should go west to the south part of England. I left the care of the Staffordshire Church in the hands of Elder Turley, and travelled eighty miles south in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire; this is about 40 miles off Bristol, 40 off Birmingham, 14 off Worcester, 120 off London. As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptised the Superintendent of the Church of the United Brethren, a branch of the Methodist church, and with him 45 preachers, mostly of the same order; and about 114 members, making 180 in all. This put into my hands, or under my care, more than forty established places of preaching, licensed according to law, including one or two chapels. This opened a large field for the spread of the work in this country.

Among the number baptised are some of most able characters and classes as well as preachers. There is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of

my labours I received a letter stating that the Twelve had just arrived and wished me to come to Preston, and meet with them in Conference. Consequently I travelled 180 miles to Preston, and was once more permitted to strike hands with my brethren from America, and sit in Conference with them, the minutes of which you have.

After Conference I returned to Herefordshire in company with Elder Young. We have again commenced our labours here, and there will be many baptised in this region. I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism, and the work is progressing in all parts of this country where it is faithfully proclaimed. I understand that Elders Wright and Mulliner are opening some permanent doors in Scotland; and we have many calls through many parts of this country, even more than we are able to fill.

I desire the prayers of the Saints, that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

WILLFORD WOODRUFF.

Thursday, 30th. Elders Young, Woodruff, and Richards met at Elder Kingston's, at Dymock.

Friday.

Columbus, May 1, 1840.

President Smith.

Sir—The mission upon which we are sent awells greater and greater. As there is a great work to be done in Germany, as manifested to us by the Spirit, the following plan has been suggested to us, viz., to write a set of lectures upon the faith and doctrine of our Church, giving a brief history of the coming forth of the Book of Mormon, and an account of its contents in as clear and plain a style as possible; together with the outlines and organization and government of the Church of Latter-day Saints, drawn from the "Doctrine and Covenants" with all the wisdom and care possible; and get the same translated into German, and get it when we arrive in Germany, and scatter it through the German Empire. Is this correct? Should we consider it necessary to translate the entire Book of Mormon into German, and Doctrine and Covenants too, are we or are we not at liberty to do so? Should we deem it necessary to publish an edition of *Hyman's Book* in any country, are we at liberty to do so? The fact is, we need such works, and we cannot get them from the Church here; and if we could, we could not well carry them with us, at least any quantity.

We feel that we are acting under the

direction of the Presidency of the Church; and the reason that we make these inquiries, is, that we do not wish to step beyond our limits, or bring ourselves into a snare and dishonour by taking liberties that are not ours. We feel that all our exertions and interests shall become subservient to build up the Kingdom of God. We wish to be co-workers with you and with the Spirit of the Lord. We did not converse so much upon these literary works as we should have done before we left. The fact was, we did not begin to see the greatness of our mission before we left home; our minds were in a nutshell.

It seems to us that we should spread this work among all people, languages, and tongues, so far as possible; and gather up all jewels among the Jews besides. Who is sufficient for these things?

As agents for the Church abroad, and as co-workers with yourself, in spreading this Kingdom to the remotest corners of this earth, are we at liberty to translate and publish any works that we may think necessary, or that the circumstances in which we are placed seem to require, whether origi-

nal, or works published by the Church? If we are not at liberty to take this wide range, please tell us how far we may go.

We are setting this great work before the people as an inducement to them to help us. If we are setting our standard too high, a word from you will bring it down. We have held a two days' meeting in this place; but in consequence of continual rains, which swelled the creeks so high, the people could not get to us. The meeting was four miles from Columbus; one only baptized.

We have now an opportunity to ride as far east as Indiana, beyond the metropolis, and have the privilege to stop and preach by the way. Will you write to us at Cincinnati, and much oblige.

Your brethren in the Kingdom of God,

OSWEN HYSON,

JOHN E. PAGE.

P.S.—Will you please send word to Marinda, that I want her to write to me at Cincinnati, Ohio. Please bear it in mind and oblige thy friend.

O. H.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 24, 1855.

EDITORIAL.—We have great pleasure in submitting to our readers the following letter—

Office Perpetual Emigrating Fund Company,

Great Salt Lake City, Aug. 31, 1855.

Dear Brother Franklin—We send a few names, in another letter, whose passage through has been settled here in advance; which is the course we shall pursue in future if any are sent for from this office; this limits the number considerably, as payments are not quite so plenty as promised, and will give you a much greater chance to help on those in Britain who have been in the Church from the introduction of the Gospel on those lands; old members, many of whom have remained poor and unable to get away, or through infirmity are remaining, comparatively unnoticed in the Branches, and will soon lay down their bones in Babylon if not brought away. Brother Franklin, God requires us to help these out, and bring them to Zion, where they can be taken care of, and not suffered to want for the necessities of life; hunt them out, they are not the most clamorous, and you will need to make a thorough investigation all through the Branches, that none of these old members be suffered to remain, who are longing for deliverance.

For many purposes the letter, that they may read it, and know their privileges, and our feelings towards those who have in a measure proved their love to the Gospel.

Some of the brethren here have donated property to a large amount to the F. E. F. Co., and I alone have donated to the amount of upwards of \$60,000, a description of which is forwarded to you, and we recommend the rich brethren to buy, that they may be located in places where they arrive, and we require of all the brethren who obey the

Gospel in Europe, who are rich, to tithe their substance on becoming members of the Church, and it will be made available to gather Israel,

Yours in the Covenant,

BRIGHAM YOUNG,

President of the P. E. F. Co.

The above communication will cheer the hearts of those Saints who have long been waiting—how anxiously, they alone have realized—for their liberation from the confines of Babylon. Many, we doubt not, have hoped on so long, that fond anticipation had given way a little to the shades of despair. The favour of the Lord and His servants seems now especially turning towards such, and we say, hope on still, and let not your faith falter.

The first great object to accomplish, after the Church was driven into the wilderness, was to prepare, as fast as possible, a place to which the poor could be gathered in safety, and find the means of subsistence.

The P. E. Fund Company was organized for the especial object of gathering the poor. In order to accomplish this in the most efficient manner, it has been wisdom heretofore to use the limited means at its disposal, in a way best calculated to strengthen as fast as possible the infant settlements of the Church. This has been done to a considerable extent by assisting many who were able to furnish in part the funds necessary for their emigration. The Lord has sanctioned the efforts of His people by abundantly pouring out His blessing upon them. The borders of Zion have become enlarged, and her Stakes strong. Numerous sources of productive labour are now open, through which those who are dependent on their hands alone may readily obtain the necessities of life, and in a few years be able to extend assistance to others. Cities are rapidly rising on every side, in which the houseless poor on their arrival can find shelter from the inclemencies of the first winter, instead of living in wagons or in rooms made in the earth, as thousands have done heretofore, because there had not been time to build a supply of houses. Farms have multiplied, and consequently the means for producing an abundant supply of food have greatly increased, so that the poor need not want, nor any person who will labour go hungry. Finally the Lord has so abundantly blessed the faithful in Zion, that they are able and, what is quite as essential, willing to practically manifest the anxiety they have ever felt for the gathering of Israel, by offering their fine houses, mills, and farms for that purpose. It now devolves on the brethren in this country, who have the means, to manifest a corresponding spirit in this glorious work, by coming forward and purchasing these pleasant places which have been prepared for them through the suffering and toils of their pioneer brethren.

The word of the Lord is to gather out the aged, the infirm, and the destitute, those who for years have struggled on true to their God and their brethren, and who have continually, with a free and liberal spirit, administered to the Elders, and used the little that the Lord has given them to build up His kingdom. He has thus opened the way for the wealthy to use their means for the benefit of the poor without detriment to themselves, and the responsibility of their not doing so now rests upon them.

The Saints who have property are also required to tithe their substance, that it may be used for gathering the poor. The question will naturally arise in the minds of such—"What will be the result if we should not do this?" We answer, that the Spirit of the Lord will forsake them and they will not enjoy the blessings of the Priesthood. They will go into darkness and be cut short in their salvation. This is all the compulsion that there is here or in Utah on the subject. It simply amounts

to this—it determines which a man loves best, his wealth and its enjoyments, or the kingdom of God and its blessings; the good things of this life, or of that which is to come. The principle is not simply laid before the Saints, but the requirement is made, and those who profess to seek first the kingdom of God and its righteousness are expected to live up to this law.

A list of the property donated to the P. E. Fund Company by President Young and others in Utah, has been forwarded to us. The object is to sell this property to such of the brethren in this country as have the money to pay for it, and then use the money to emigrate the poor the coming year, agreeable to the spirit and instructions of President Young's letter. Much of this property we personally know can be classed with the best in Utah. A large flouring mill on Big Canyon Creek, about six miles from the Temple Block in G. S. L. City, we are informed paid for itself in three years. A fine house and lot in a good location, fronting Union Square, and offered at \$12,000, is now renting at \$2,000 in cash per annum, or at 16½ per cent. on estimated value. President Young's white house, with barn carriage house, and other buildings appertaining to it, is considered by many as occupying the finest location in G. S. L. Valley, and overlooks nearly the whole of G. S. L. City. It is a desirable place for any person who might wish to have a comfortable and convenient home ready on his arrival in the Mountains. The conditions on which this property is offered, it would seem, might meet the views of the most fastidious. Should any portion of the property be sold there, before President Young is advised of a sale of it, here, the money paid here will be refunded on presentation of our draft in Utah, or property of equal value given in lieu of it. If the property purchased does not suit the purchaser, they can have the use of it for the use of the money until it is refunded. In some one of these ways it is presumed that the views of purchasers can be met. In addition to the property here mentioned, there is offered quite a variety of houses, city lots, and farming land, concerning which we will give all the information in our possession to persons who are desirous to purchase. The great object is to obtain the means to assist the poor Saints to enjoy the blessings of the gathering. We hope that this feeling will find a warm response in the hearts of all Latter-day Saints throughout the length and breadth of this country who have surplus means at their disposal. We trust that the Lord will give them no rest in spirit until they have come up to the help of the poor in Israel, and, in blessing them, also bless themselves. It is required of the rich to use their thousands of pounds to do good with, just as much as it is of the poor to use their pennies, and they cannot reap equal blessings without doing so.

We now call upon the Pastors and Presidents in the various fields of labour to go to, and diligently search out all those brethren and sisters who joined the Church in an early day, say from ten to eighteen years ago, and who have been faithful in the cause of truth. We wish a report of such forwarded to this Office, embracing the following items—the number of years they have been in the Church, their age, country of nativity, and probable amount of means that they can furnish towards their emigration, that so soon as we are enabled to turn the property placed at our disposal into cash, we may have the proper information before us to act upon, and be able to take such measures as will most efficiently carry out the designs of the First Presidency. The number emigrated by the P. E. F. Company the coming season will of course depend upon the amount of means which can thus be obtained. *The P. E. Fund monies can not be used to assist any except those who go directly through Utah, and in charge of the Company's agents.*

The world around us have much to say about favouritism in their operations,

They generally bestow their patronage from personal regard and attachment, without paying much attention to correct principles in the matter, or to the real worthiness of the object of their favour. This is not the favouritism which is now called for, but we wish the Elders to be diligent in searching out more particularly those who have patiently and perhaps silently endured all things for the Gospel's sake. It is the Lord's poor that we are so emphatically called upon to help, and length of service, faithfulness, age, and destitution should be the special, prominent reasons for bestowing favour and the blessings of the gathering.

AMERICAN NEWS.—We learn, by the *Mormon* of October 20, that Dr. J. M. Bernhisel, the Utah Delegate to Congress, had just arrived in New York in good health and spirits. The wise and efficient manner in which he has heretofore represented the interests of Utah in the U. S. Congress has deservedly won for him a high reputation among his constituents, which they have manifested by a unanimous vote to sustain him again in the same position.

We gather the following items from a letter to Elder J. Kay, dated G. S. L. City, August 31st: Elder J. W. Coward arrived in that place on the 27th of August. On the 14th, David H. Burr, Esq., U. S. Surveyor-General, and his assistants, commenced their operations at the south-west corner of the Temple Block; they expect to use up the \$50,000 appropriation in determining the base-line.

WHEN CORRESPONDENTS specially require an answer by return of post, they are particularly desired to favour us with their address, and all our Correspondents are requested to write their addresses legibly, in default of which we frequently have letters returned to us from the Dead Letter Office, instead of them reaching the persons they are intended for.

Foreign Correspondence.

President's Office,

Great Salt Lake City, Utah Territory,

August 31st, 1855.

Elder Franklin D. Richards,

Dear Brother—Your letter, dated June 1st, also three several duplicate copies of invoices from you to B. Young, and report of names sent for by the P. E. F. Company, who are not coming out, and the reasons why, were received on the 1st inst. of course too late to be acknowledged per last mail; also, a letter from brother Ludington. He, N. V. Jones, and Fotheringham, have arrived in San Francisco, and will probably make their way home this fall.

Your letters have been regularly acknowledged by me, under date of regular

correspondence. I am pleased with the course of brother Daniel Spaulter; his presence will doubtless prove of great advantage, in counselling, and assisting the through passengers to get a fair start across the plains, as well as to encourage those who remain, as also, to assist our brethren who have charge at St. Louis, and on the frontier.

I am aware that his familiar countenance, so unexpectedly found again in their midst, after having braved "Old Ocean" and periled the upward voyage of the mighty river, must truly have rejoiced the hearts of the brethren.

We have no definite news from the plains since the companies all started; but learn that many have fallen by that scourge of the world, the cholera, principally before starting. It was not quite

as bad, however, as last year. We have sent out quite a number of teams loaded with flour to meet them. We shall probably be informed in relation to their circumstances by the mail due the last of this month, but which, through the admirable management of the operators, generally arrives from two to ten days after the other leaves, which being influenced by a spirit of special accommodation, is prompt and punctilious in leaving early on the morning of the first, for fear, I suppose, that the other might, by some mistake, get here before it should get away. They have no need to hurry off, for there is not a particle of danger, for their mistakes always happen the other way.

Mail matter, you will perceive, so received, has to lie over nearly a month before we can answer it all, and we have to write without having the letters just at hand perhaps to guide us; this must account for our sometimes apparent remissness in answering letters.

Brother Parley P. Pratt is now here, having arrived with a small company from California on the 18th instant. Brother Cannon has got out the first two forms of the Book of Mormon, in the Hawaiian language, and contemplates publishing a paper in San Francisco.

We are progressing much as usual in our public works, and peace, prosperity, and general good health prevade our people. The late crops look tolerably well, but are principally corn, potatoes, &c. We think that by using the proper economy, there will be sufficient food for all.

We send you a list of property, which you are requested to dispose of if you have opportunity, and can get the money at the prices. The property is as represented. If the same should be sold to any other person, before the arrival of any of the parties purchasing, their money will be refunded, or other property of equal value given in lieu thereof. We are willing that the funds so raised should be appropriated for bringing out the *Poor Saints*, through the P. E. F. Company, and if those having money do not wish to purchase property, they can still have another offer, and that is, *give us the use of the money for the use of the property*. We considered that such an arrangement might be made, that would be equally beneficial to the parties concerned,

and also raise money to replenish the funds of the P. E. F. Company.

We also forward by this mail, a few names sent for by the P. E. F. Company for the next emigration.

Dr. J. M. Bernheisel goes out with this mail, having been returned again as our Delegate to Congress. Brother Asa Calkins has been selected from the Office to answer the call you made for a clerk, that brothers Linforth and Jaques might come to the Valley the ensuing season. He will start in about ten days, accompanied by brothers Joseph S. Scofield, James Lavender, and several others, appointed on missions to the United States.

We expect you and brother Daniel Spencer home next season, and I particularly wish that my son Joseph A. may accompany you.

Desiring to be remembered to all the Elders, who have my warmest regards, and praying that the peace of God may rest upon you, with all the blessings needful for you,

I remain as ever,

Your Brother in the Covenant,

BRIGHAM YOUNG.

G. S. L. City, August 31, 1855.

Brother Franklin D. Richards—All the good wishes and good spirit that I can send to you, in thought or word, I send in the name of the Lord, and say, receive ye the spirit that makes us happy, the Spirit of God that dwells in Zion, the spirit of Brigham and Heber and all good men; may the same rest upon you and fill you to overflowing, that your words may be the words of eternal life; sweet, yea sweeter than the honeycomb. Heaven protect and bless you in your extended field of labour. We met when boys, and loved as only those can love who know the Lord. As we approach to manhood may our love increase, being fed from the great fountain.

That which interests you is equally dear to me in the building up of our Father's kingdom. We are one, our Father and our God has in His Providence called us, and placed upon us the same eternal Priesthood, and given us light enough to feel and see our nothingness, and the folly of this adulterous generation. Nevertheless we have joy in

our labours to aid brother Brigham to carry out the work that Joseph began for the redemption of Israel and the overthrow of the wicked. The crust of the nations is breaking. Angels are waiting to thrust in their sharp sickles and reap the vine of the earth, and cast it into the winepress of the wrath of God. Blood! my God, blood to the horses' bridles, the nations drunk with blood as with sweet wine! Well might the Lord say, "Come out of her, O my people." Soon he that will not take up his sword against his neighbour must needs flee to Zion for safety.

President Young, as you will see by this mail, is doing all in his power to increase the Perpetual Emigrating Fund, to give a new impetus to the gathering of the Saints. This subject and home missions are two cardinal points which are at this time the all-absorbing topics of conversation and effort.

The emigration for this season is coming in. When all arrive, the number, as

near as we can calculate, will be some six or seven thousand souls. With strict economy our crops, though short, will feed the multitude, and leave some fragments for *cousin Lemuel*.

The labour on the public works has been this season very much blessed. More than twice the number of perch of rock are now laid in the foundation of the Temple than it took for all the Nauvoo Temple. The Saints can soon say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob."

The reports of the Elders show that the set time to favour Israel has come.

Your friends, as far as I am acquainted, are well. We all want to see you. Until we do, we will keep saying, God bless brother Franklin, and all that went with him from this favoured land, and all he presides over.

Excuse haste, and believe me your brother,

J. M. GRANT.

Don't Depend on "Father."

Stand up here, young man, and let us talk to you—you have trusted alone to the contents of "father's purse" or to his fair fame for your influence or success in business. Think you that "father" has attained to eminence in his profession, but by unwearied industry; or that he has amassed a fortune honestly, without energy and activity?

You should know that the faculty requisite for the acquiring of fame or fortune, is essential to, nay, inseparable from, the retaining of either of these. Suppose father has the "rocks" in abundance; if you never earned anything for him, you have no more business with those "rocks" than a gosling has with a tortoise; and if he allows you to meddle with them till you have learned their value by your own industry, he perpetrates untold mischief.

And if the "old gentleman" is lavish of his cash towards you, while he allows you to idle away your time, you'd better leave him; yes, run away, sooner than be made an imbecile or something worse through so corrupting an influence. Sooner or later

you must learn to rely on your own resources, or you will not be anybody.

If you have never helped yourself at all, if you have become idle, if you have eaten father's bread and butter, and smoked father's cigars, cut a swell in father's buggy, and tried to put on father's influence and reputation, you might far better have been a poor canal boy, the son of a chimney sweep, or a boot-black, and indeed we would not swap with you the situation of a poor, half-starved, motherless calf!

Miserable objects you are, that depend entirely on your parents, playing gentlemen (alias dandy loafer). What, in the name of common sense, are you thinking about? Wake up there. Go to work with either your hands or brains, or both, and be something. Don't merely have it to boast of that you have grown in father's house—that you have vegetated as other greenhorns, but let folks know that you count one.

Come, off with your coat, clinch the saw, the plow-handles, the scythe, the

axe, the pick-axe, the spade—anything that will enable you to stir your blood. Fly round, and tear your jacket, rather than be the passive recipient of the old gentleman's bounty. Sooner than play the dandy at dad's expense, hire yourself out to some potato patch, let yourself to stop hog holes, or watch the bars; and when you think yourself entitled to a resting spell, do it on your own hook.

If you have no other means of having fun of your own, buy with your earnings an empty barrel, and put your head into it, and holler, or get into it and roll down hill; don't, for pity's sake, don't make the old gentleman furnish everything, and you live at your ease.

Look about you, you well-dressed, smooth-faced, do nothing drones. Who are those that have depended alone on the old gentleman's purse? Are they those that have climbed their way to their position by their own industry and energy?

True, the old gentleman's funds or personal influence may secure you the forms of respect, but let him lose his property, or die, and what are you? A miserable fledgling—a bunch of flesh and bones that needs to be taken care of.

Again, we say, wake—get up in the morning—turn round twice at least before breakfast—help the old man—give him now and then a generous lift in business—learn how to take the lead, and not depend forever on being led; and you have no idea how the discipline will benefit you.

Do this, and our word for it, you will seem to breathe a new atmosphere, possess a new frame, tread a new earth, wake to a new destiny, and you may then begin to aspire to manhood.

Take off, then, that ring from your lily finger, break your cane, shave your upper lip, wipe your nose, hold up your head, and by all means never again eat the bread of idleness, nor depend on a father.

—*American Paper.*

Varities.

An idler, meeting with a strolling player, asked him "What part in the grand drama of life do you perform?" "I mind my own business," was the reply.

SECTARIANISM.—Two religions! How can there be two religions? It is horrible to think of it; and nothing does more mischief in any land than this one fact. It is the curse of this world, and the only justification the infidel or the atheist has, and no party could exist without some justification. Ireland is particularly unhappy in its religious elements, rival churches, rival bishops, rival cathedrals. In the city of Armagh you see a fine mediæval popish cathedral rising upon a hill over against the Protestant cathedral, which it is intended to surpass; it has been fourteen years in building, and the shell is not yet finished. It rises up as the money flows in. Two cathedrals for one small town! two rival entrances to heaven! two archbishops in one village! a poor, unhappy idea! When shall we get rid of such nonsense? It is enough to make one sick to think of the rival claims of self-righteous priesthoods. And to what a pass they are leading with their divisions, when an Evangelical morning paper, (see *Morning Advertiser* for 8th of October,) abandoning the clergy as the proper Apostolical commissioners, invests a juggler with a moral and religious mission to correct the errors and superstitions of the age! The juggler accepts the compliment; and whilst he professes his faith in Jewish miracles he talks of his providential mission to prove all others humbug by means of trickery and deception. The *Advertiser* rejoices in this accession of strength to the cause. It is funny; but farce follows tragedy; and now that roasting and imprisonment are done with, we naturally expect a bit of fun. Division invariably leads to ridicule. It makes men weak and paltry; and first men, and afterwards women and children, laugh, and reverence is extinguished. The age is coming to this, and no party can escape it. The Roman priest, with his long surtout, his laced-up coat and waistcoat, and impractical look, is weak everywhere; but his ecclesiastical counterparts are weak also. They weaken one another, and help the common foe by means of a common destruction. How powerful they would be if they were united! It is well they are not at present, for there is not a sect that would not persecute if it were supreme; whilst the people of no sect, jugglers included, the mere public, are as despotic, rude, and inaccessible to reason as articulated believers. We have as yet no common principle to unite upon, and must go down into ridicule, for want of wings to soar up into dignity.—*Family Herald.*